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philosophy, and many other topics in a way so interesting that the editor declares that they contain "one of the most remarkable unpublished contributions of modern times in the domain of philosophical thought." His life is written by his son, the fourth Earl of Shaftesbury, and the second division contains his unpublished letters beginning at the age of eighteen up to his death, in 1713. The letters written to or about young men have a unique charm, while historians will welcome his political letters. His philosophy, as presented in "Characteristics," was largely stoical, but we have here a new and brilliant presentation of that system which shows how intoxicated he was with the idea of virtue. Indeed, since Marcus Aurelius, there perhaps has not been so strong an expression of stoicism as is contained in this "Regimen," now here published for the first time.

*Fruitfulness*, by ÉMILE ZOLA. Translated and edited by Ernest A. Vizetelly. Doubleday, Page and Co., New York, 1900. pp. 487.

This is a translation of one of Zola's most important stories, *Fécondité*, which may be of some interest to psychology. The writer was impressed with the diminishing natality in France, and here undertakes to characterize two families with their environment—one which was growing rapidly and with many children in its various branches; and the other, although more favorably situated, which was slowly dying out. It is all wrought up with his usual dramatic interest.

*La Philosophie de Nietzsche*, par HENRY LICHTENBERGER. F. Alcan, Paris, 1900. pp. 195.

The author has met a long felt want in giving us a comprehensive picture of Nietzsche's character, his intellectual emancipation up to 1878, his philosophy, most of which was written during the next ten years, and the positive and negative traits of his system. It also contains a convenient appendix and a bibliography—first, of all Nietzsche's writings, and secondly of the more important treatises on them.

*Researches on Mimicry on the Basis of a Natural Classification of the Papilionidæ*, by ERICH HASSE. Translated by C. M. Child. Erwin Nägele, Stuttgart, 1896. pp. 154.

The author goes through the butterflies and undertakes to describe each known case of mimicry in the various species and varieties. Although the work is technical and addressed chiefly to experts in natural history, its subject makes it of great interest to the general reader.

*Liebe und Ehe und ihr Naturrecht*, von RICHARD FUGMANN. Wilhelm Besse, Leipzig. pp. 128.

This book treats celibacy, chastity, monogamy, health, disease, who ought not to marry, hints for healthful marriage; and its motto is "chastity is the beginning of wisdom." It belongs to a large class of publications which may and may not do good, which are neither scientific or philosophical nor obscene, but which are sentimental, mystic and weak, and just enough risqué in title and content to tempt customers of a German railroad station news-stand. This journal has had, from time to time, about a dozen and a half books of this class that belong to the limbo where Kipling's Tomlinson found himself doomed, whom neither the good nor the bad place would receive. All are sure to quote or characterize briefly from Schopenhauer, Plato, Rousseau, Goethe, and perhaps Byron and Nietzsche. A small ingredient of their content is from Darwin, and they speak mysteriously of the morbid sex literature, but avoid its abysses. They poetize about true love and marriage, and the nameless horrors of certain diseases.

*Die Transszendentale und die psychologische Methode*, von MAX F. SCHILLER. Dürr, Leipzig, 1900. pp. 181.

This interesting and timely work is a criticism of the transcendental method of considering space, time, personality, and cause, and the latter part is a statement by contrast of what he calls the psychological method. The former, he urges, can never solve the problems of philosophy. The noological method, which the author proposes, is based upon the fundamental ideas of work and consciousness. He declares that the latter cannot be considered as a product of development.

*Interpretation of Poetry and Religion*, by GEORGE SANTAYANA. Charles Scribner's Sons, New York, 1900. pp. 290.

The understanding, imagination and mysticism, Homeric hymns, the dissolution of paganism, the poetry of Christian dogma, platonic love and some Italian poets, the absence of religion in Shakespeare, the poetry of barbarism, Emerson, a religion of disillusion, the elements and functions of poetry are here treated. To this super-æsthetic and hyper-subtle mind, which is itself an exquisite illustration of the emasculating effects of an habitual atmosphere of epistemology. Browning and Whitman illustrate the poetry of barbarism; love is far more platonic than physical; belief at its best is a kind of poetry; and everything is falsetto and unreal. It would be difficult to find a better illustration of the devirilized effects of transcendental and idealistic habits of thought than in these pages, which are so chastened and refined that all vitality seems to have gone out of them. His is a world without color, where feeling, impulse and emotion merely cadence the forms of thought, and where the grasp on reality is so feeble that the whole has a charm that is supernal and afar. So bloodless a writer, whose mentality is so far removed from all storms of passion, and whose very beliefs lack fervor, from which all trace of spontaneity has long since vanished, seems to us a good illustration of decadence, but if so, degeneration never had a greater charm.

*Education and the Philosophical Ideal*, by HORATIO W. DRESSER. G. P. Putnam's Sons, New York, 1900. pp. 255.

This, we understand, is the tenth book of this prolific young mystic. We notice in this no telepathy, theosophy, or mind cure in their familiar forms, but there is a subdominant tone throughout that suggests that the author has long frequented the adyta of adepts in these lines. He believes in his new point of view in educational ideas in equanimity, the subconscious mind, the spiritual ideal, the expression of the spirit, its ministry and that of pain and evil, in organic perfection, philosophical ideals and in immortality, and tells us also with earnestness and with quotations from Emerson, Amiel, Lowell, Froebel, John Fiske, Mr. Salter, Browning, and even Henry Wood, from which points the experienced reader can calculate his orbit although he may not have time to drift with him through all the rather pleasant meanderings of his pages, but a strenuous reader will wish they were better, or if that could not be, that they were worse.

*Studies from the Yale Psychological Laboratory*. Edited by Edward W. Scripture, 1899. Vol. VII, pp. 108. Yale University, New Haven, Conn., 1900.

This volume contains a major article entitled "Researches in experimental phonetics," and a minor one on "Observations on rhythmic action," both by Dr. Scripture.